1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
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primitive peoples, and further, to impress them, I added 123
that my prestige (a familiar concept to natives) when I returned home would depend to a great degree on how much I knew about their customs and how accurate was my information. This was something they could understand and was, moreover, essentially the truth. They, in turn, wanted to know about "my people." So I told them about my mother, father, sisters, brother, and other relatives. Kinship here is important, and as I was asking about their relatives, it was therefore understood that they could ask about mine, or any other thing in which they were interested.

I was particularly fortunate in that the chief or "luluai" 123
of the village was a very intelligent and fine person. His 609
wife, also intelligent and an attractive personality, announced that she was my sister, and it followed naturally that her mother became my mother. Their house was opposite mine, and from the beginning a warm friendship sprang up. The chief, his family, and most of the Lesu people developed an attitude of responsibility for my welfare. They were rather flattered at my having come to study them instead of a neighbouring group. Word of my visit spread rapidly throughout the island, and natives from distant parts came to see so strange a phenomenon as a white woman living alone in a native village. After a while I had invitations from chiefs in other villages to visit their places. Besides this attitude of responsibility for my welfare, the natives also took the position of instructors. It was they who were teaching me the language, the magical spells, the myths and folk-tales, etc., and they took their job seriously. One 123
day, after several months in Lesu, I made a rather amusing 522
mistake while conversing in the native language. The verbal 554